THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*For, behold, the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up, as calves of the stall.*"—MALACHI 4: 1-2.

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ALL THAT IS TRUE IS DIVINE.

WHEN the last dispensation was opened, by the appearance of the Father and the Son to the youth Joseph Smith in answer to his earnest prayer of faith, he was informed, to his great surprise, that he was not to identify himself with any of the various religious denominations professing to be Christian. The Son of God, speaking of those sectarian organizations said: "They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of Godliness, but they deny the power thereof."

This was a very sweeping declaration. It applied to whole Christendom. It was not an opinion of man. It was the very word of God. It predicated the necessity for a new dispensation. The old one had passed away. Joseph Smith was called and ordained and commanded to open the dispensation of the fulness of times. In this dispensation all things that are in Christ are to be gathered in one.

It is this that draws a dividing line between the Church of Jesus Christ of Latter-day Saints and all other organizations that profess to be divine. This is Christ's Church, because it is set up by the Savior Himself. The others are the churches of men. The promulgation of this salient truth occasions much ill-feeling, and draws upon the Latter-day Saints the opposition and enmity of the sects, and especially of sectarian preachers who claim divine authority. It strikes at the very foundation of their pretensions. It puts their craft in danger. This is why, in so many instances, bitterness of feeling prompts the misrepresentation and abuse of this Church which come from sectarian pulpits and the religious press.

There are many very good and devout people associated with the religious societies that have sprung up since the days when the Apostles of Jesus Christ fell asleep. Their sincerity is beyond question. There are also some religious teachers who labor for the glory of God and the salvation of men, to the best of their light and ability. They all possess some truth, and that is good wherever it is found. Everything that is true is of God. It is only falsehood, error and evil works that are displeasing to Him. Hypocrisy and deceit are an abomination in His sight. Lip worship He despises. That which comes from the heart He does not reject. He bears with ignorance, but turns away from those who wilfully reject the light.

Notwithstanding the announcement made by the Redeemer concerning the systems of religion, which amazed the young Prophet and has aroused the indignation of modern professors of religion, it is to be understood that there is some good in all religions and honest worshipers at all shrines. "Mormonism," as it is commonly called, has not come to take away anything that is right, that is pleasing unto God or is beneficial to man. It brings more light, more truth, a closer communion with Deity, greater happiness, increasing joy and that fulness of faith which develops into perfect knowledge, and lifts the soul into the presence of the Eternal Father through Jesus Christ, His Son.

While all the religious systems of the world are displeasing to God because of the errors they contain, and the dead formalism which characterizes them, and the vain pretenses of unauthorized ministers whose calling is of man and not of God, their existence is continued because of the principles of truth they contain, but which are mingled with human vagaries and misconceptions. The new dispensation from heaven embodies everything there is or has been in any and all of them that is true and beneficial. It recognizes the good but rejects the evil. It is not, however, formed or devised or in any way created of that which is in other systems. It is *sui generis*. It is a distinct organism. It is of God direct. It is fashioned under the divine hand. All its doctrines, ordinances, ministrations and authority are of divine communication. Yet it recognizes the good and the true from every source and in every place, and loves all good people who are sincere and strive to do right so far as they understand what it is.

The Latter-day Saints have no enmity in their hearts against their fellow creatures, nor any disposition to injure them in the least degree. They would not interfere, if they had the power, with the religious or civil liberty of any person under the sun. Neither do they take it upon themselves to condemn those who differ with them in belief or worship. They look upon all mankind as the children of our Eternal Father, and desire only the welfare and salvation of all.

But the Saints have a mission to perform, in the promulgation of the principles that have been revealed from on high in this dispensation, and they intend, by the help of God, to perform it faithfully, no matter how much they may be opposed, or decried, or persecuted. This is the position occupied by the Church of Jesus Christ of Latter-day Saints, and coming events will demonstrate to all nations and all so-called societies on the face

of the earth, that God is at the head of this great latter-day work, which will prevail over everything that rises against it, because its origin and support are not human but divine.—*Deseret News.*

FAITH IN DIVINE SCIENCE.

[*Concluded from page 372.*]

We dwell in a universe of law, we are creatures of law, sometimes we obey unwillingly, sometimes mechanically or passively, at other times when the higher faculties of mentality and spirituality are to be called upon, that wonderful endowment of man called agency, uses or neglects opportunity, accepts or rejects the blessing, receives salvation or otherwise, at the behest of its individual volition. The spirit of incredulity, of scepticism, of indifference, of non-compliance with the laws of life and spiritual advancement, is not a good one, nor is it profitable. Truth cannot be set aside by a sneer, the hearing of the Gospel is attended by responsibility; reiterated testimony received in silence as rejected with contempt, will some day claim the penalty. Some may reject the statement of a divine principle, on the ground that they cannot see it, cannot understand, or cannot conceive how cause and effect are so inseparable, or how blessing can only come in one special or particular manner.

It is many years ago since some English scientists and philosophers undertook to publicly declare their unbelief in the efficacy of prayer. They invited the religious world to contest—throwing down the gauntlet of battle; the sceptics suggested that a hospital should be arranged or erected, in which half the patients should be treated by science, the other half by religious ordinance and prayer. The controversy somewhat demoralized the clergy, and the religious sentiment of the nation was so outraged that the prayer-gauge—as it was called—never went beyond the proposition and comments thereupon. The Bible reader and believer could scarcely fail to be reminded of an incident somewhat similar in the days of the prophet Elijah. It appears as if there was a controversy in that region as to the respective merits of the God of Israel and the God of the heathen known as Baal; the worshipers of the former were led by the Prophet Elijah, and the priests of the latter in great numbers with a host of worshipers were gathered in undisguised rivalry; a day was appointed to determine the question, which was indeed "a day of decision"; terms were made, and preparations set afoot; the cry had gone forth, "If the Lord be God, serve Him, but if Baal, then serve him." There was no hesitancy, no misgivings, apparently on either side, the Prophet of God, alone, and the priests of Baal in force! The altars were erected, the sacrifices were prepared, ceremony followed ceremony on the part of the priests, and excitement increased as the morning sped toward noon; in their frenzy they leaped upon the altar and cut themselves with knives, until the blood of the now enraged priests and the blood of the sacrifices mingled in one common pool. The Prophet, standing apart, looking upon these frantic worshipers with mingled feelings of pity and contempt may be, yet

sanguine of triumph even when he ironically urged them to greater zeal and demonstrations which told of baffled hope.

"Cry aloud," said he, "maybe your god is engaged, is weary, or asleep, or gone on a journey," and so on until near the time of the going down of the sun, when the altar of God was repaired, the wood laid upon it, the sacrifice slain and spread; then, as if the Prophet would still further discomfit and humiliate his opponents, he caused a trench to be dug around the altar he had erected, then asked for four barrels of water which were poured upon the sacrifice, and upon the wood, still again the second and the third time, until everything around was saturated and the trench was filled to overflowing; now for the test and crucible of faith; it was a critical time, when the Prophet summoned as witnesses the multitude who had gathered for an expected demonstration. Then from his great heart in mighty faith went up his appeal to the God of Israel, for the answer was to be by fire; this was the covenant, this the token of approving power, this the arbiter for the grand decision. Quick as an electric flash, before those stricken thousands the flame descended; the sacrifice and wood became consumed; and the water in the trenches round about went off at the bidding fierceness of consuming heat! What religionists of to-day dare venture upon such a test? Not a Sectarian, scarcely a Latter-day Saint whose testimony as to the living God has been created of a thousand experiences and manifestations in the flight of years. Sectarian priests winced when the apostles of science suggested the prayer-guage; they durst not put to the test that historic faith which had never been tested in the fires of personal experience, as proved by individual knowledge.

So this day is a "day of controversy." The Saints know that God lives; that He is not dead nor sleeping; that He hears and answers; that He has manifested Himself; they know also that salvation comes through the man whom He hath appointed—the man, Christ Jesus; they know that that order of things, those ordinances, that Church as organized, that power, those gifts, which gave glow to humanity in the towns and villages of Palestine are restored again to man; they know that prophets and apostles, that gifts and blessings, that healing and tongues, that the power of faith and the influence of the Holy Spirit of God are both being exerted in the life and experience of the faithful and the obedient. The Latter-day Saints know that the promises are "yea and amen" to every one that believeth; that remission of sins as certainly follows repentance and the ordinance of water baptism by authority as it did in olden times; and that the Holy Ghost is now operating in the order of God and the Gospel, as in the days of pristine Christianity.

They may not know of a surety *why* this should be so; they may not know how the phenomena, the proven results are brought to pass; they may not be able, to explain in detail the operation of spiritual and eternal principles; but like the blind man who, when healed, they can—they do say, "*Whereas I was born blind, now I see!*" The world will be judged by this testimony, the posterity of the Saints will be personally responsible, will pay the penalty "if they neglect so great salvation!"

Subterfuge, incredulity, sceptical objection, and worldly indifference will be valueless in the day of decision yet to come; it will then be found that faith is justified of her children, that divine law is paramount, that spiritual philosophy will endure and its principles operate and triumph.

"When Error's schemes shall fail and fall, Truth will evolve a rounded whole!"

N.

"MORMONISM" DISCUSSED.

We are in receipt of a copy of the *Evening Scimitar* of Memphis, Tennessee, containing an extended report of a lecture on "Mormonism" by President Ben E. Rich of the Southern States mission. As far as the report goes, it seems to be given verbatim, and therefore correctly quotes what the speaker said. President Rich prefaced his remarks with the statement that the "Mormons" accepted the King James' translation of the Bible, and considered it the law of God unto them. He pointed out that that book plainly declared that there was but one Lord, one faith and one baptism, and that this being the case there was no justification for the diversity of religious opinion now found throughout Christendom. He pointed out the teachings of the Apostle Paul calling accursed those who preach any other Gospel than that which had been taught by our Savior and His apostles, and after conceding to the religious denominations of to-day the possession of fragments of that Gospel, referred to their rejection of modern revelation and latter-day prophets and apostles and proceeded in the following strain:

If I were an infidel I would take the Christian's own book and prove them greater infidels than myself. They do not allow us to-day to believe in a Christian God. There is no conceivable difference between the Christian God to-day and the overruling infidel God which, however, he calls nature. The latter say there is no God, but simply an all-powerful influence that regulates the universe, and our Christian friends say this belief will take the infidel to hell, where he will frizzle and fry for millions and millions of years. Very generous indeed, while they believe in a God who is omnipotent, omnipresent and omniscient, without body, parts or passions, and who overrules and regulates all things. The Bible (King James' translation) says God created man in His own image. If this is so He has a form. He loves, hates, is jealous, showing He has passions. Jesus said He was in the express image of His father, and He was persecuted for this claim.

Another mistake they make is in picturing the Almighty so terribly hard-hearted. They say that unless they give their heart to Jesus they have forever lost all chance of salvation. Still we find that when Mary came into the garden and, seeing her risen Lord was about to embrace Him, He said: "Touch me not; for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father, and your Father; unto my God and your God." Three days before this He had said to the thief: "This day shalt thou be with me in Paradise." Now, what about His words to Mary? Peter, where was He? And we find Peter says: "By which also He went and preached to the spirits in prison, which sometimes were disobedient when once the long-suffering of God waited in the days of Noah while the ark was preparing, wherein few, that is, eight souls, were saved by water." Those people had rejected the counsel of God, and, according to the Christian doctrine to-day, there would never come a

time when the mercies of Christ would reach them; but Peter tells us they did enjoy this mercy. Now, does that not explode another Christian idea? Did not Christ hold out hope even after the grave? They say there is one big heaven and one big hell. Christ said: "In my Father's house there are many mansions; if it were not so I would have told you."

If He said this must we not believe there are more than one and two Paul says there are various glories. "There is one glory of the sun, and another of the moon, and another glory of the stars, for one star differs from another star in glory, so also is the resurrection of the dead." John tells us, in his revelation on the Island of Patmos: "And I saw the dead, small and great, stand before God; and the books were opened . . . and the sea gave up the dead which was in it, and death and hell delivered up the dead which were in them." Christianity would have believe that hell held its dead forever and ever. When Adam partook of the forbidden fruit his act banished mankind from the presence of the Father, and when Christ died He atoned for that sin, and every one, unconditionally, will stand before God and be judged for his own sins and not for Adam's transgression.

When the Bible says you will be saved it means you will inherit the glory of the sun, and when it says you will be damned it means you will lose that glory. God intends all mankind to be saved, except it be the sons of perdition, but none will get to that glory unless he obeys the Gospel of Jesus Christ. Infidels, you will attain a certain glory by doing unto your neighbor as you would have him do unto you, but you will never gain that celestial glory save through obedience to the Gospel. Some will say, you are doing away with eternal and everlasting punishment, but I am doing nothing of the kind. God is eternal and everlasting, and His punishment is named after the one whom it serves, and when He imposes punishment it is eternal and everlasting, because He is eternal and everlasting, and when he has paid the uttermost farthing the sinner will go to his just deserts in one of the glories of the kingdom of God. Where much is given much is expected, and if Christianity has received more light than infidelity, more will be expected of it than of infidelity; and the ever-loving and ever-forgiving God will reward the infidel for his good deeds as He will reward the Christian. The poet has very truly said:

> Know this, that every soul is free
> To choose his life and what he'll be,
> For this eternal truth is given,
> That God will force no man to heaven.

He placed mankind here and gave him his free agency, and intended that he should be, not a slave, but a free and independent spirit, reserving the right to open the ledger account of his life and reward or punish him according to his deserts. When the world has been warned Christ will come and reign as King of Kings and Lord of Lords, and all will be given their just deserts.

This is that monster Mormonism. They accuse us of going among the poor and ignorant. Perhaps we cannot get among the rich and learned. However, we teach gatherings, and although our converts are called poor and ignorant, we now are 400,000 strong, and the inexplicable thing about it is that 95 per cent. of our people own their own homes. This is one of the fruits of this monster, and "by their fruits ye shall know them." Our people were driven where they are now, but they settled in the desert and asked God's blessing on their crops, their stock and their labors, and the results are as stated. These are a few points in what the world calls "Mormonism."

No man can either live piously or die righteous without a wife.—RICHTER.

EARTH has nothing more tender than a pious woman's heart.—LUTHER.

A NEW RELIGION.

It seems a new religion, called "Zoism," has appeared in the religious world—a new stain on the many-colored coat of Joseph, betrayed and sold into Egypt. It comes from Chicago. It is akin to the modern so-called "Science," and it claims to have a "higher development of magnetic healing." It claims to be able to transfer "the life energy of the universe" to the patient that seeks health.

From an account of this new religion, which appears in the *Literary Digest*, the following is copied:

"The force used by the Zoist is 'Zone' (from Zoo, Greek for 'life'). It is a universal, all-pervading, creative, intelligent 'principle,' blending with earth, air, water, fire, electricity and thought. It is 'the intelligence which creates;' 'the all-pervading Spirit of God;' the 'spirit of life.' 'Zone is the thought of God. It is the love which has created, and must evermore create.' Evil is ephemeral, but Zone, 'which is God's essence,' is eternal. Zone enables thought to act at a distance by blending with it. The perversely evil soul will lose its Zone at death, and have no longer a conscious existence. Mind is the soul of man, Zone his spirit. Zone is a 'practical God,' a universal, intelligent force, of which man can make use. So-called miracles are manifestations of Zone. 'God is health.' 'In a minor degree every man is a god,' because he creates. 'Zone is the formative force, or spiritual intelligence which shapes the building of plastic material into determinate forms.'

"In practice, the Zoist is a strict vegetarian. Tea, coffee and cocoa he ranks with alcohol, strychnine and cocaine. He has no appointed meal times, but eats when he is hungry. 'If he is hungry all day long, he may eat all day long.' That sounds rather gluttonous, but he eats only uncooked food, and as 'raw oatmeal is the ideal food,' he is not very likely to 'eat all day long.' The Zoist believes in 'immortality in the flesh,' although, at present, habit and heredity prevent its attainment. He thinks that so long as the process of repair is efficiently kept up a man need not die. What happens when he is run over and cut to pieces by a train is not stated. Immortality after death the Zoist believes to be conditional—the reward of the virtuous."

The multiplying of religious factions and beliefs is one of the signs of the times. It indicates that man is groping about in the dark, in search for light. It is one of the preparations necessary for the reception of the light that will finally break forth. Every end of a dispensation has been characterized by a similar uncertainty, and consequent division into factions. Where there is revelation there is unity in faith, unity in practice and unity in worship. That is what mankind needs, and not more man-made religions.—*Deseret News.*

"My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that nobody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and been thinking. Character is, for the most part, simply habit become fixed."—Rev. Charles H. Parkhurst.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 13, 1901.

OUR LATE PRESIDENCY.

PERHAPS we may be pardoned for recurring to our late Presidency, but we feel that too much cannot be said with reference to the work they were enabled to accomplish in this Mission, and the splendid condition in which they leave things generally for their successor, President Francis M. Lyman.

That our brethren discharged every duty imposed upon them with signal ability, will be generally conceded by all who have labored under them. They worked assiduously for the advancement of the cause of truth, were painstaking in their efforts to raise high the standard of Zion in this distant land, and aided, encouraged and fostered in every way possible, the propagation of Gospel truths in every branch and Conference within their jurisdiction. Their work stands out in bold relief as a testimony of their devotion to the cause of truth, and while we know not what the future has in store for them, it is reasonably safe to predict that as in the past they will be found well to the front exerting every energy for the upbuilding and advancement of God's kingdom upon the earth.

Brother Lyman, as President of the European Mission, was eminently the right man in the right place at the right time. His Counselors, too, Brothers McMurrin and Naisbitt, displayed a natural aptitude for the duties incumbent upon them—a peculiar fitness for the work required at their hands. The three, as is characteristic of Saints of the Most High, were perfectly harmonious in their deliberations, and all sought and received in rich abundance, the inspiration of the Holy Spirit to guide and direct them in every undertaking. In view of these conditions it was no wonder such a full measure of success attended their labors. They were valiant in the fight, they ran the race with patience and perseverance, and henceforth, as they endure to the end, there is laid up for them a crown of righteousness in the Father's kingdom.

Elder Lyman has gone to continue his labors at home as President of the San Juan Stake of Zion—a place which it can be safely said will be filled with honor and credit. Elders McMurrin and Naisbitt have gone also to take up duties and responsibilities. They expect to labor as they have done heretofore, exerting every energy for the benefit and advancement of the kingdom of God on earth, realizing fully that their salvation depends upon their faithfulness, not only for a season, but even unto the end.

Under the outgoing administration, the work of the Lord has prospered in all parts of the European Mission, the accessions to the fold of Christ

rounding up a very gratifying total. That it will continue to grow and advance there can be no doubt, for from all sections come reports of a highly favorable character, the same auguring well for the future, and justifying the prediction that in the next thirty months the increase will be still more gratifying. But these remarks must not be construed as in anywise tending to measure by baptism alone, the good done by our European Missionaries. Through their efforts the Gospel has been preached to perhaps hundreds of thousands who have not yet seen fit to accept its principles. To such it will be "a savor of life unto life, or death unto death," according to their obedience or disobedience, while the responsibility of preaching it will have been discharged with honor and credit by those to whom it was given, redounding to their glory and exaltation in the kingdom of our Heavenly Father.

For the period now under consideration the work of the Lord has been onward and upward, due largely to the integrity and devotion of those engaged in the ministry. That the Lord has been pleased with their labors is evident from the results attending them, and that our brethren have gone with the faith, prayers and blessings of their associates is fully demonstrated in the loving sentiments breathed concerning their departure. May the blessings of heaven attend them.

Apostle Francis M. Lyman, who succeeds to the Presidency of this Mission, comes to these shores for the third time, full of years and experience. For forty-one years he has been constantly in the harness for the advancement and progress of the work of the Lord, and the position he now occupies, that of an Apostle in the Church of Jesus Christ, speaks volumes for his integrity and devotion to the principles of life and salvation. That his presence here will do much towards the perpetuation of the progress now attending the work in these lands, need hardly be said, and that the brethren and sisters now engaged in the ministry—to say nothing of the Saints resident here—will find in him a father, a friend and a kind and loving counselor, is already amply demonstrated in the work he has accomplished among the Saints of Zion. President Lyman will have the support and confidence of all his brethren and sisters.

A. B.

RECORDS AND RECORD-KEEPING.

THE history of the Latter-day Saints since the organization of the Church is replete with events of more than passing interest. Indeed, it may be said that no religious body since the days of the Master Himself, has developed such remarkable features in such a remarkable manner as has the Church of Jesus Christ of Latter-day Saints. During the seventy-one years of its existence upon the earth, it has encountered many difficulties, trials and persecutions, yet withal has flourished like a green bay tree, and now presents a more solid front to the enemy than at any time since its inception. A record of its achievements is engrossed on the pages of history, but to that which has been written much more might have been

added, if all details of interest and importance had been properly recognized and recorded at the time of their taking place.

In early days the organization of the Church and its auxiliaries was not so complete as it is to-day; and the Saints had so much to attend to in discharging the many duties incumbent upon them, that the record of their progress and development was very often lost sight of to give attention to what many no doubt considered "the weightier matters of the law." But conditions to-day are much different. The scene has changed, and the servants of God, of late years, have been inspired to impress upon the people the necessity of writing a history, not only of their Church organizations and branches, but also of themselves and every official act they perform, in order that nothing of importance be left out of the general record.

To the Elders it is as much of a duty to keep a journal of their labors and experiences, as it is to preach the Gospel. Both are required at their hands. It is the word of the Lord to them through His servants, that they keep a record of all matters of importance transpiring during their ministerial career, that the chain of history may be complete, and no item of interest be overlooked. Generally, the Elders understand this, but occasionally some who, perhaps, are not gifted in this line, or fail to see the importance attaching thereto, neglect this requirement and return to their homes depending wholly upon their memories to reveal to them that which they would know concerning their missionary experiences. This is not right. The Elders should bear in mind the fact that they belong to a people who are makers of history, and who some day will be called upon to give an account of their individual achievements, both at home and while laboring in the mission field. The history of branches, auxiliary organizations and individuals should be full and complete, and should be kept in such shape that when required it will be forthcoming immediately.

Recently the Church authorities have seen fit to give this matter their attention, and in a circular issued from the office of the First Presidency, we are reminded that "record-keeping has been enjoined upon the Saints by divine command from the very beginning, and its disobedience has often brought about the most unpleasant and embarrassing results. With the commencement of the new century, improved methods have been recommended throughout the Church, and it is fondly anticipated that no historian, clerk or recorder who is now in office, or may hereafter be appointed, will neglect the sacred trust imposed upon him in making true and complete records."

In the circular to hand it is advised that at least two record books be kept in each branch throughout the Church, to wit, a genealogical book, containing a record of members, officers and children, and a general minute book or history, containing minutes of all meetings, accounts of changes of officers in the local organizations, and important events generally as they transpire from time to time. The proceedings of Conferences, including a complete list of officers as they are appointed and sustained by the Saints, should be recorded in detail; also the minutes of meetings held

by the Acting Teachers. Similar records should also be kept by each quorum of the Priesthood, commencing with the Deacons and including ordained Teachers, Priests, Elders, Seventies and High Priests. It is urged that particular attention be paid to the recording of all ordinations, and true dates and names of the officers officiating given in every instance. No baptisms, confirmations or blessings of children should at any time be attended to unless conditions are such that a proper record of the same can be made then and there. And further, all records and histories should be written in ink and on a good quality of paper.

That such matters as these are of great importance to the Latter-day Saints will be readily recognized, and that they will appeal with force to the traveling ministry as well as to the Saints generally, and bring about a speedy reformation in this particular, there can hardly be any doubt. Let all the brethren and sisters attend to this, and the Lord will bless them accordingly.

A. B.

OPPOSITION AT BRIDLINGTON.

We learn from the *Bridlington Free Press*, that two of our Elders have encountered some difficulty there in holding forth on the street corners. It appears from the account to hand that after learning from the officers of the law that they would be permitted to hold a meeting provided they did not create a disturbance or impede traffic, they proceeded with the usual preliminaries—singing and prayer—and had not long continued when they were interrupted by the Rev. Dr. Stephenson of London, who, a short time before, seems to have been preaching in the Wesleyan chapel. The reverend gentleman is said to have denounced the Elders and their belief, and to have caused such a stir and commotion by his incendiarism that the meeting was broken up and the crowd ordered to disperse.

We call attention to the matter, not because it is a novelty in the history of the Latter-day Saints, but to show that there still exists in the hearts and souls of men claiming to be preachers and teachers of the divine word, a spirit entirely foreign to that of the Gospel, a rancorous feeling to crush to earth those who do not see and believe as they do. Is this the spirit which characterized the life and labors of our beloved Savior? Did He admonish His disciples to spitefully malign their neighbors, and throw out venom upon them, whenever opportunity afforded? Nay, verily. His teachings were the very opposite. And yet we find men claiming to be preachers of His Gospel, venting their spleen upon their fellowmen and denouncing them upon the public highway as imposters and all that is bad, simply because they do not preach the commonly accepted teachings of orthodoxy. It seems to us that if such individuals were imbued with the proper spirit, they would approach these young men in humility, and not in the vanity of man's wisdom, and reveal to their minds and understanding wherein their teachings were not in accord with the written word. They would let their light so shine that men seeing their good works would be led to follow in their footsteps and glorify the name of the Lord. But

they do not do this; therefore the conclusion is obvious that as servants of our Heavenly Father they are unique and peculiar in this, that they are not possessed of that spirit of love, compassion, tenderness and meekness which are fruits of the Holy Spirit and which were promised should follow all who would believe and obey the Gospel.

Our brethren are to be commended for their gentlemanly conduct during the disturbance thus created. With free thinking people—people who stand and act upon their own convictions—their demeanor will have effective weight, while those who oppose them will learn in days that are to come, as did they who persecuted and crucified our Lord and Savior, that if they would be saved in the Father's kingdom, they must of necessity repent and be baptized for the remission of their sins,—"accept with meekness the engrafted word," as they were admonished by the "Mormon' Elders whose meetings they disturbed at Bridlington.

A. B.

Pleasant Farewell Gathering.—Perhaps one of the nicest little gatherings ever held in honor of departing missionaries, was that which took place in the Liverpool branch hall on Wednesday evening, the 5th inst. President Gorman and aids had arranged an interesting program, and while it was largely of an impromptu character, every number was responded to with a vim and spirit which demonstrated the kindly feelings existing in the hearts of those present, one for another. Short addresses were made by the retiring and incoming presidency; also by Elder C. W. Nibley, whose association with this Mission dates back a number of years. All breathed sentiments of love and devotion for the work of the Lord, and felt to thank Him for the privilege afforded them in assisting to further its advancement. At the close of the meeting those about to depart were showered with good wishes for a pleasant voyage and a safe return to friends and loved ones.

Daughters of the Pioneers.—The Society of the Daughters of the Utah Pioneers is the name of an organization recently formed in Salt Lake City. As its title would imply, its membership is made up of lineal descendants of those who emigrated to Utah prior to the first day of January, A.D. 1850, and its objects are to perpetuate the names and achievements of those individuals; to preserve and restore old landmarks and collect relics; to preserve a record of the lives of the Pioneers and their splendid heroism, and to encourage others to follow in their grand and noble footsteps. Mrs. Annie T. Hyde, the promoter of the Society, is president; Mrs. Maria Y. Dougall, first counselor; Mrs. Sarah E. R. Smith, second counselor; Mrs. Julia P. Murdock Farnsworth, corresponding secretary; Mrs. C. W. S. Williams, historian; Mrs. M. H. James, treasurer; Mrs. M. P. Young, chaplain; Mrs. Alice M. Horne, recording secretary; Miss Josephine Spencer, assistant secretary. As this movement is a step in the right direction, it will doubtless meet with unstinted encouragement.

Now in Holland.—President Francis M. Lyman and wife left Liver-

pool for Grimsby, on their way to Holland, on Wednesday morning. It was the intention to hold meeting with those who could be gathered together of the Grimsby Conference, and to proceed in the evening to Rotterdam, headquarters of the Holland Mission, where Conference meetings are appointed for Sunday. President Sylvester Q. Cannon is in high spirits over the proposed visit, and he and the brethren will doubtless see to it that no stone is left unturned for successful and profitable meetings. Brother and Sister Lyman will return early in the week.

Witnessed the First Baptism.—The *Deseret News* records the death at Provo, Utah, of Margery Sumner Vincent, who was born in November, 1816, in Longton, near Preston, England, and is said to have been present at the first baptism solemnized in Great Britain by the Elders of the Church of Jesus Christ of Latter-day Saints. Sister Vincent joined the Church in 1837, being baptized by Apostle Heber C. Kimball and confirmed by Apostle Orson Hyde. In 1866 she emigrated to Zion, locating in Provo, and marrying the late Daniel Vincent. She was a faithful Latter-day Saint, and her demise was due to general debility, occasioned by her advanced age.

Another Veteran Gone.—One of the first members of the Bradford branch, in the person of Sister Ellen P. H. Crowther, departed this life May 24, 1901, in Salt Lake City, Utah, at the ripe age of 77 years, 5 months and 10 days. Sister Crowther was born at Colne, Lancashire, England, December 14, 1823, embraced the Gospel in 1854, and emigrated to Utah a year later, crossing the Plains in Elder Milo Andrus' company. She was faithful and true to her religious convictions, and died surrounded by a host of friends, and in the hope of a glorious resurrection.

An Appreciated Courtesy.—The Birmingham *Daily Argus* of the 4th inst., devotes a column and a half to an interview with President Joseph J. Daynes, Jr., of the Birmingham Conference. The article deals largely with a catechetical review of the status of polygamy in the State of Utah, the main points of which President Daynes has answered in a very accurate manner. The paper gives pictures of President Snow and Elder Daynes, and handles its subject in exceptionally fair style. Thanks! Such courtesies are appreciated.

Likes the "Utah Mormons."—We note from *The Saints' Herald*, the official organ of the Reorganized Church of Jesus Christ of Latter-day Saints, that Mr. W. S. Pender, a representative of that body, highly appreciates the courtesies extended him in Salt Lake City, in being permitted to deliver lectures in the Ward meeting houses. Mr. Pender says the more acquaintance he has with the Latter-day Saints there, the better he likes them, and he manifests the proper spirit when he states that he prefers working with the people and enjoying their friendship to working against them and incurring their enmity.

We regret very much our inability to present to our readers this week, a report of the Welsh Conference, which was held at Cardiff last Sunday. But as none was sent us within the regulation time, we had to go to press without it. In this connection, perhaps it would be as well to remind the clerks of the various Conferences that the Star is printed on Thursday, and that, therefore, all matter intended for publication the current week, should reach this office not later than Wednesday noon, and as much earlier as possible.

It is desired that hereafter, Elders ordering books and tracts from this office, kindly state the Conference to which they belong, as oftentimes it is very difficult, from the addresses given, to know just where they are located. All such orders, if wanted the same week, should reach this office not later than Wednesday night.

Apostle Heber J. Grant and Elders Lewis A. Kelsch, Horace S. Ensign and Alma O. Taylor will leave Salt Lake on their mission to Japan, July 4th, sailing from Vancouver per s.s. *Empress of China*, four days later.

Col. R. M. Bryce Thomas of London, author of "My Reasons for Leaving the Church of England," is now happily located among friends in Salt Lake, where he will remain for the next two or three months.

Releases.—The following Elders have been honorably released to return home per s.s. *Commonwealth*, sailing from this port on Thursday, June 20: John W. Peters and Frederick B. Williams of the Welsh Conference; Frederick Rasband of the London Conference.

Transfers.—Elders David Crackles and Benjamin Williams of the Welsh Conference have been transferred to labor in the London and Birmingham Conferences respectively.

Conference Notice.—The Birmingham Conference, originally set for May 26th, will be held on Sunday, June 23rd, although where and the time of meetings we are not advised.

WRESTLING WITH AUTHORITY.

A writer in the Belfast *News-Letter* takes Professor Heron, Moderator of the General Assembly, to task, on certain remarks which he is said to have made in his opening address last Monday. The Professor is quoted as saying, that "so long as Episcopacy harbors and hugs to her bosom the figment of apostolic succession, and therewith sacerdotalism and all the germs of the Papacy, I quite agree with the statement of Lord Balfour of Burleigh in the assembly of the Church of Scotland on Friday last, that the union of Presbytery with Prelacy is an absolute dream." Replying to this remark the writer referred to says, among other things:

"Surely it cannot be said that it is sacerdotalism which keeps the Presbyterians, Baptists, Methodists, Congregationalists, Seceders, Quakers,

Covenanters and all the other numerous sects separated from each other. And this very circumstance proves beyond all manner of doubt that the cry of sacerdotalism is mere clap-trap. And as to apostolic succession: In the *Witness* of July 5, 1893, there was an article headed 'Methodist Policy,' which contained the following:—'The Presbyterian is an ancient and Scriptural Church. Its clergy can trace their orders up to apostolic times." But it has become a habit of Professor Heron to sneer at this doctrine, and pretend to ignore it. I say, *pretend* to ignore it. For what is the meaning of ordaining men into the ministry by the laying on of the hands of those supposed to be already in the ministry, if this doctrine be only a figment? If it be only a figment, or if those who call it so really believed it to be only a figment, why could their ministers not be equally as well ordained by men who are not supposed to be already in the ministry? Does not the transmission of the holy orders by those who assume to be already in the ministry involve the principle of apostolic succession? For what other reason is the power of ordination confined to those who are supposed to be already in holy orders, and who are supposed to have received it in turn from those who preceded them in the ministry? It is not quite evident that a certain class of people are so intoxicated with prepossessions and prejudices that they fail to see what there ought to be no difficulty in seeing. For, in point of fact, all who practice appointing men into the ministry by the laying on of the hands of those supposed to be already in the ministry accept all that is really meant by apostolic succession. For if it be once admitted that ordination can be conferred only by those already in the ministry, it necessarily follows that those who lay their hands on others must have had a similar laying on of hands on themselves. And this would take us step by step back to the first ordination. There can be no break or interruption admitted throughout the long course of ages up to the apostles without at the same time reducing the whole thing to a meaningless farce in the present day. If at any time during the centuries that are past the Christian ministry ceased to exist, how could it be revived again without the interposition of the Divine Head of the Church? So that either there has been a regular and uninterrupted succession of Christian ministers, one following the other, since the beginning, or there is no such thing as a Christian ministry at all in the present day. It is curious to notice how particular all those who practice ordination at all are to keep up their own succession, whatever kind it may happen to be. And no High Churchman ever was prouder of his ecclesiastical ancestry than the ministers of various denominations are of being ecclesiastically connected with men who lived only a few generations back. Their only objection is to a succession derived from primitive ages, and that wholly and solely because they have it not."

On May 30th, Decoration Day, a monument to the memory of the late Elder John Morgan was dedicated in the Salt Lake City cemetery. It was erected jointly by the First Council of Seventies and the Southern States Missionaries, both of whom, as well as a host of others, will forever hold him in loving remembrance.

IN A CHURCHYARD.

I wandered through the churchyard,
I gazed upon the stones
With sentiments so precious,
O'ershadowing the bones—
Of men and women long since dead,
Of children, gone before,
Who had been plucked from wordly cares,
Whose smiles were known no more.

I saw within that churchyard
A score or more of friends,
Who'd come to drop a tear or two
In anguish—bitter ends!
Oh, why did Fate bereave us?
Oh, why were we thus left
Behind, to linger and to weep,
Crushed by the hand of death?

But as they 'ranged the little flowers
That grew upon that spot,
A ray of sunshine came to them,
And whispered, "Mourn ye not;
'Tis but the plan of God," they heard,
As o'er the grave they knelt;
"God called your loving friends away,
Then why your sorrows melt?

"The Father of infinitude
Is wise and merciful,
He saw the ground on which they stood,
And beckoned them to come;
Then why your tears, my friend, I pray,
Is Providence not just?
The soul has gone to heaven,
The body unto dust.

"But there's a story I would tell
If you would happy be,
Look unto God, He is your friend,
And He will make you free;
For truth and wisdom, love and light,
Are His to compensate,
Those of His worthy children,
Who will this lesson take."

The sorrowing went on their way
Full pleased with what they heard,
The whisperings that came to them
As shrill notes from a bird,
Were comforting; they bowed their heads
In reverence to One
Who did our sorrows bear and say,
"Father, Thy will be done."

A. B.

DIED.

WILLIAMS.—In Salt Lake City, Utah, May, 3, 1901, Letitia Cousins Williams; born July 19, 1846, in Freystrop, Pembrokeshire, South Wales.

MILL.—At Hebburn Quay, Durham County, England, John Robert, son of George H. and Elizabeth Barker Mill, on the 10th May, 1901, of pneumonia; aged 1 year and 5 months.

BROOKS.—In Salt Lake City, Utah, in the 59th year of his age, William Brooks, son of Richard and Mary Jane Haydon Brooks; born February 16, 1843, in Devonshire, England; baptized into the Church of Jesus Christ of Latter-day Saints when eight years old, and emigrated to Utah in 1886. The funeral was held on Wednesday, May 29, 1901.

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